العُلُوُّ

للهِ رَبِّ العَالَمِين

وَرَدُّ ما خَالَفَ هَدْيَ السَّلَفِ الصَّالِحِين

The Transcendence (*'Uluw*) *of* Allaah

Refuting Doubts and Misconceptions

بأدلة الكتاب والسنة الصحيحة

واعتقاد الصحابة والتابعين لهم بإحسان وأدلة الفطرة والعقل.

Evidence From:
The Qur'aan, Authentic Sunnah,
The Belief of the Sahaabah and their Followers,
And the Attestation of the Ingrained Nature and Intellect.

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بسم ا الر ن الرحيم

In the Name of Allaah, ***Ar-Rahmaan Ar-Raheem*****-**I begin to write:]

إن ا مْدَ ِ نَحْمَدُهُ ونستع ُ بِهِ وَنَسْتَغْفِرُهُ، ونعوذُ با ِ من شرورِ أنفُسِنا وسيئاتِ أعمالِنا من يَهْدِهِ ا ُ فلا مضل له، ومن يُضْلِلْ فلا هاديَ له. وأشهدُ أن لا إلهَ إلاّ ا ُ وحدَهُ لا شريكَ له. وأشهَدُ أن مُحمداً عَبْدُهُ ورَسولُهُ، صلى ا ُ عَلَيهِ وعلى آلِهِ وصحبه وسلم.

All Praise is due to Allaah, we praise Him, and seek His help and forgiveness. We seek refuge in Allaah, Most High, from the evils of our own selves and from our wicked deeds. Whomever Allaah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped except Allaah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (ﷺ). May Allaah's *salaah* and *salaam* also be granted to the Prophet's pure family and to all of his noble companions.

يَا أَيهَا الذِينَ آمَنُوا اتقُوا اللهَ حَق تُقَاتِهِ وَلا تَمُوتُن إِلا وَأَنْتُم مُسْلِمُونَ [آل عمران:١٠٢].

O you who believe! Fear Allaah [by doing all that He ordered and abstaining from all that He forbade] **as He should be feared** [obey Him, be thankful to Him, and remember Him always] **and die not except in a state of Islaam**. [Qur'aan, *soorat aal-'Imraan* (3 102)].

يَا أَيهَا الناسُ اتقُوا رَبكُمُ الذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَث مِنْهُمَا رِجَالاً كَثِ اً وَنِسَاءً وَاتقُوا اللهَ الذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِن اللهَ كَانَ عَلَيْكُمْ رَقِيباً [النساء:١].

O mankind! Be dutiful to your ***Rabb*** [Allaah], **Who created you from a single person** [Adam] **and from him** [Adam] **He created his wife** [Eve], **and from them both He created many men and women. And fear Allaah through Whom you demand your mutual** [rights] **and** [do not cut the relations of] **the wombs** [kinship]. **Surely, Allaah is ever an All-Watcher over you.** [Qur'aan, *soorat an-Nisaa'* (4:1)].

يَا أَيهَا الذِينَ آمَنُوا اتقُوا اللهَ وَقُولُوا قَوْلاً سَدِيداً * يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً [الأحزاب: ٧٠-٧١].

O you who believe! Keep your duty to Allaah and fear Him, and speak [always] **the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger has indeed achieved a great success.** [Qur’aan*, soorat al-Ahzaab* (33:70-71)].

أما بعد/

فإن أصدق ا ديثِ كتابُ ا ِ تعا ، وخَ َ ا دي هَدْيُ مدٍ صلى ا عليه وعلى آله وصَحْبِهِ وسلمَ، وشر الأمورِ دثاتُها، وكُل مُحْدَثَةٍ بِدْعَة وكُل بدعةٍ ضلالةٌ، وكُل ضلالَةٍ النار.

It proceeds that the most truthful speech is that of Allaah's Book [the Qur’aan] and that the best of guidance is that of Muhammad (ﷺ). The worst of evils are the *muhdathaat* (newly-invented matters [in the *deen*]), and every innovated matter (in the *deen*) is a *bid’ah*; every *bid’ah* is a *dalaalah* (misguidance), and every *dalaalah* is in the Fire of Hell.”

The Introduction

1-1 The Greatest and Most Beneficial Knowledge

The greatest, excellent, "and most honorable knowledge is that of Allaah, Most High, His Names, Attributes, and Actions; the knowledge of His *deen* and of His Messenger (ﷺ) with love and magnification, being pleased with it all."

The ranks of people with respect to this knowledge vary to a great extent. "Some people know of Allaah by virtue of His Generosity, Bounties, and Favors, others know of Him through His Forgiveness, Clemency, and Pardoning, others through His Knowledge and Wisdom, others recognize Him by His Might and Majesty, others by His Mercy, Goodness, Kindness, and Courteousy, others by His Subduing and Sovereignty, and others by the fact that He answers their supplications, and fulfills their needs, and relieves their griefs.

The one, who is most comprehensive in his knowledge of Allaah, knows of Him by means of His own Words. He knows a *Rabb* to whom belongs the Most Majestic and Perfect Attributes. Far is He removed from having a parable or equal; free from all kinds of defects and imperfections; qualified with every beautiful Name and every perfect Attribute; Doer of what He intends (wills); Above everything [ascended upon the 'Arsh above the seven heavens] and with everything [He encompasses everything while He is the Most High, above everything]; the One who is Able to do everything; the One Who manages the affairs of everything. He commands and forbids. He speaks the legislative (*deeniyyah*) and universal (*kawniyyah*) words. He is Greater than everything, and He is the Most Beautiful. The Most Merciful, the All-Able, the All-Wise.

Allaah, Most High, sent down the Qur'aan in order to inform His *'ibaad* (mankind and Jinn) about Himself, so that they know of Him, and of the way that leads to Him, and of the status of travelers to Him after their arrival."

The most beneficial knowledge is that which deals with the Oneness of Allaah (*Tawheed*), being the only true God worthy of being worshipped. The

knowledge of Allaah's Names, Attributes and Actions is part of this *Tawheed* because it demands awe, reverence, and love of Allaah and it necessitates the submission to Him inwardly and outwardly, worshipping none but Him. In this respect we contemplate Allaah's Command:

(فاعْلَمْ أنهُ لا إلَهَ إلا الله) [مد:١٩].

So know (O Muhammad ﷺ) **that none has the right to be worshipped but Allaah**. [Qur'aan, *soorat Muhammad* (47:19)].

In seeking to attain this beneficial knowledge we remind ourselves of the invocation of the Prophet ﷺ in which he said:

قَالَ رَسُولُ اللهِ صَلى اللهُ عَلَيْهِ وَسَلمَ: "سَلُوا اللهَ عِلْمًا نَافِعًا وَتَعَوذُوا بِاللهِ مِنْ عِلْمٍ لَا يَنْفَعُ." [انظر ر ه السلسة الصحيحة للشيخ الألبا -حفظه ا - ١٥١١].

"***Ask Allaah the beneficial kind of knowledge and seek refuge in Him from knowledge which is of no avail***."

1-2 The Beneficial Knowledge & Scholastic Theology

All Praise is due to Allaah Who sent Muhammad ﷺ with the guidance and the *deen* of the truth in order to lead mankind out of darkness [unbelief and *shirk*] into the light [of belief in *Tawheed*] -by their *Rabb's* leave - to the path of the All-Might, the Owner of all Praise. Allaah ﷻ bears witness that He sent Muhammad ﷺ as one who invites to Him, and as a lamp spreading light [from the instruction in the Qur'aan and authentic *Sunnah*]. He commanded him to say:

(قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتبَعَنِي وَسُبْحَانَ اللهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ) [يوسف: ١٠٨].

Say (O Muhammad ﷺ): "**This is my way**; **I invite unto Allaah with sure knowledge**, **I and whosoever follows me** (also must invite others to Allaah i.e. to the Tawheed)." [Qur'aan, *soorat Yusuf* عليه السلام (12:108)].

Knowing that:

1- Muhammad ﷺ is the lamp spreading light through which Allaah leads mankind from the darkness to the light,

2- He ﷺ is the one to whom Allaah has sent the Book (Qur'aan) in truth to judge between people in matters wherein they differed,

3- Allaah commanded the believers to refer any matters of the *deen* about which they differ to the Book (Qur'aan) and Wisdom (the Prophet's *Sunnah*),

4- He (ﷺ) invites people unto Allaah and to His way - by Allaah's leave - with sure knowledge,

5- Allaah has perfected the *deen* for the Prophet (ﷺ) and for his *ummah*, then:

no one Knows of Allaah better than the Prophet (ﷺ). The companions who took this knowledge of Allaah from the Prophet (ﷺ) related it to the entire *ummah* (Muslim nation at large). Therefore, the knowledge of Allaah by way of the Prophet (ﷺ) and the righteous predecessors (*the salaf*) supercedes and prevails above the innovated scholastic theology, which is mostly philosophical in essence, vis-à-vis the tenets of faith in general and the Attributes of Allaah, the Most High, in particular. The Muslim, therefore, should be aware as to the sources of knowledge regarding his *deen*.

Allaah has made Himself known and described Himself in the Qur'aan and through His Prophet Muhammad (ﷺ) so that man may know of Him as He is, qualified with the most perfect Attributes. These safeguards against ascribing to Allaah any false description especially when man's intellect is limited in its scope and knowledge.

In light of the above, and given the intentional and unintentional distortion by many deviant sects and/or some Muslims regarding one of the Noble Attribute of *al-uluw* (Transcendence), I have decided to convey the true belief and understanding of this critical Attribute based upon evidences from:

1-The Qur'aan,
2-The Authentic Sunnah,
3-The Belief of the Sahaabah and their Followers,
4-The Attestation of the Ingrained Nature (Fitrah), and
5-The Intellect

I ask Allaah, the Most High, to accept this effort as a sincere act, and that He makes it a benefit for me in this life and in the Hereafter as well as for all Muslims.

The slave of Allaah, Saleh As-Saleh, may Allaah forgive him, his parents and all Muslims.

Monday, the 21st of Rajab, 1425 corresponding to the 6th of September 2004. May Allaah reward sis Umm Ahmad al-Kandiyyah for her excellent editing.

The Transcendence of Allaah Above Creation

Know, may Allaah's Mercy be upon me and you, that the Attribute of Transcendence *('uluw*) of Allaah, the Exalted, is of two types. Our shaykh, Muhammad bin Saalih al-'Uthaymeen (رحمه الله) said concerning these types:

[**(a)** The *'uluw* of *adh-dhaat* The Transcendence of Allaah in His Essence.

(b) The *'uluw* of the *sifaat*: The Transcendence of Allaah's Attributes.

The *'uluw* of *adh-dhaat* means that Allaah ﷻ in His Essence is above everything, and everything is below Him, Most Majestic and Mighty is He.

Regarding the *'uluw* of the *sifaat*, it means that Allaah is qualified with the superlative qualities as He, the Most High, said:

(و ا ثَلُ الأعْلى) [النحل، ٦٠].

And for Allaah is the Highest Description.
[Qur'aan*, soorat an-Nahl* (16):60)].

Every Attribute which Allaah ﷻ qualified Himself with is an Attribute of Perfection and in every respect is free from any kind of imperfection.

If you ask: "What is the reason behind this kind of classification? Do you have a proof of it from the Qur'aan or the *sunnah*? Did you find this in the sayings of the *sahaabah*?

The answer is: "No! But I found it to be necessary when it has been determined that the people of negation (*an-nufaat*), who themselves are *ahlu-ta'teel* (those who deny the Attributes), restrict the *'uluw* to the *sifaat* (qualities) only. They said that Allaah's Transcendence is in His *sifaat* only not in His Essence. The people of *ta'teel* (*ahlu-ta'teel*) themselves became divided regarding the *'uluw* of *adh-dhaat*, as discussed below.

What is important is that the Imaams of *as-salaf-us-saalih* (ر هم ا) and the scholars who came after **resorted to this classification out of necessity** because they were tested by the people of *ta'teel* (who denied the *'uluw* of

adh-dhaat), and thus they were obligated to affirm the Transcendence in this way. In fact, if we say "Allaah is the Most High," and if someone from the people of *ta'teel* says that, "the *'uluw* here relates to His Attributes," then what would the common Muslim understand? The only thing he will understand is that Allaah is qualified with the *'uluw* of the *sifaat* only. But if we say, "Allaah is Most High in His *sifaat* as well as in His Essence," the common Muslim would understand this meaning. In fact, the first thing that is obvious to the common Muslim is that Allaah's *'uluw* concerns His Essence. Certainly the *'uluw* of the *sifaat* is part of the meaning of the *'uluw*.

In their denial of the *'uluw* of Allaah's in His Essence, the people of *ta'teel* were divided into two groups:

The first group: They said that Allaah, in His Essence, is everywhere.

The second group: They said, "He ﷻ is neither in *'uluw* (loftiness) nor in *sufl* (opposite of *'uluw*: lowness); He is neither inside the world nor outside it; neither to the right nor to the left; neither joined nor separate.

This position is absolute *ta'teel* (negation) because it is a description of *al-'adam* (non-existence). Some scholars said, "If we were asked to describe *al-'adam* we would not find a more comprehensive definition than this description [of theirs]."

So contemplate as to how their negation of what has been affirmed by the way of *naql* (texts) and *'aql* (rational) led them to say that which cannot be accepted neither by sensory perception (*hiss*), nor by *naql* or *'aql*.

The Proofs for the *'uluw* (Transcendence) of Allaah

We have explained earlier that the *'uluw* of Allaah is proven by the way of the *kitaab* (the Book, i.e. the Qur'aan), the *sunnah, ijmaa'* (general consensus of the *salaf*), *'aql,* and *fitrah*. The proofs of the Book and *sunnah* are diverse. Sometimes indicating the absolute *'uluw*. Other times indicating *al-Fawqiyyah* (above): the descent of things from Him, and their ascent to Him; and sometimes by saying that He is in heavens.

(1) In the case of absolute *'uluw* like in the saying of Allaah ﷻ:

(وهُوَ العَليٌّ العظيم) [البقرة: ٢٥٥].

He [Allaah] **is the Most High,
the Most Great.**

(سَبح اسْمَ رَبكَ الأعْلى) [الأعلى: ١].

And make *tasbeeh* [declaring that Allaah is far removed above all imperfection] **of your *Rabb*, the Most High, above everything**. [Qur'aan, *soorat al-A'laa* (87:1)].

Others state the *Fawqiyyah* [Allaah being above creation], as in Allaah's saying:

(وَهُوَ القاهِرُ فَوْقَ عِبادِهِ) [الأنعام: ١٨].

And He [Allaah] is ***al-Qaahir*** **above His slaves**. [Qur'aan, *soorat al-An'aam* (6:18)].
And in His Saying:

(يَخَافُونَ رَبهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ) [النحل:٥٠]

They fear their Lord above them, and they do what they are commanded..[Qur'aan, *soorat an-Nahl* (16: 50)].

(إِذْ قَالَ اللهُ يَا عِيسَى إِني مُتَوَفيكَ وَرَافِعُكَ إِلَي وَمُطَهرُكَ مِنَ الذِينَ كَفَرُوا وَجَاعِلُ الذِينَ اتبَعُوكَ فَوْقَ الذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَة) [آل عمران:٥٥]

And (remember) when Allaah said: O `Eesa (Jesus)! I will take you and raise you to Myself and clear you (of the forged statement that 'Eesa (Jesus) is Allaah's son) of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allaah) superior to those who disbelieve (in the Oneness of Allaah, or disbelieve in some of His Messengers, e.g. Muhammad ﷺ 'Eesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'aan) till the Day of Resurrection. [Qur'aan, *soorat aal-'Imraaan* (3:55)].

Allaah's Saying: ورافعك إ indicates that the one to whom 'Eesa is being raised is qualified with the Attribute of *'uluw* (Transcendence). Shaykh bin 'Uthaymeen (ر ه ا) commented: if someone says that what is intended here

is that Allaah is raising him in rank, then our response is: “This is incorrect, because the raising here has been followed with the letter ك *kaaf* which is specific to the process of raising, raising the body (of ‘Eesa), not the raising of his rank. So, this is a proof for the Allaah’s Transcendence of al-*Fawqiyyah* (being above creation).

Some *aayaat* (verses) mention the *su’ood* (ascent) of things up to Him ﷻ:

(إليهِ يَصعَدُ الكَلِمُ الطيبُ والعَمَلُ الصالِحُ يرفَعُهُ) [فاطر:١٠].

To Him ascend [all**] the goodly words, and the righteous deeds exalt it** [the goodly words, i.e. the goodly words are not accepted by Allaah unless and until they are followed by good deeds]**.** [Qur’aan, *soorat Faatir* (35:10)].

(تَعرُجُ الملائكةُ والروح إليه) [المعارج:٤].

The angels and the *rooh* [Jibreel ﷺ] **ascend to Him**.
[Qur’aan*, soorat al-Ma’aarij* (70:4)].

Sometimes the Qur’aan mentions the descent of things from Him ﷻ:

(يُدَبرُ الأمرَ مِنَ السمَاءِ إلى الأرض) [السجدة:٥].

He [Allaah] **arranges** [every] **affair from the heavens to the earth.**
[Qur’aan*, soorat as-Sajdah* (32:5)].

(إنا نَحْنُ نَزلْنا الذكْرَ) [الحجر:٩].

Verily We: It is We Who have sent down the *thikr* [i.e. the Qur’aan]**.**
[Qur’aan, *soorat al-Hijr* (15:9)].

In the Qur’aan there is also the affirmation that Allaah ﷻ is above the heavens:

(ءأمِنْتُم مَن في السمَاءِ أن يَخْسِفَ بِكُمُ الأرْضَ) [الملك:١٦].

Do you feel secure that He, who is above the heaven [Allaah], **will not cause the earth to sink.** [Qur’aan, *soorat al-Mulk* (67:16)].

In addition to the above *aayaat*, there are many other references in the Qur’aan which affirm the *‘uluw* of Allaah.

(2) Similarly the *sunnah* affirms Allaah's *'uluw* in His Essence by way of saying, action, and approval. The affirmation in the saying is as in the statement of the Prophet (ﷺ):

" رَبَّنَا اللهُ الذِي فِي السمَاء". [رواه أبو داود].

"***Our Rabb is Allaah Who is above the heaven***..."

And in his action as when he (ﷺ) pointed towards the heavens when he said: *"**O! Allaah be witness** [saying it thrice],"* before the greatest assembly of Muslims then.

As to his approval, the Prophet (ﷺ) asked a slave girl: ***"Where is Allaah?"*** *She replied: "Above the heavens." He (ﷺ) then ordered her master, "**Grant her freedom, because she is a believer.**"* So, this slave girl knows that her *Rabb* (Allaah) is above the heavens while the misguided of the children of Adam deny that Allaah is above the heavens and say that he is neither above the world nor below it, nor to the left or to the right! or that they say He is everywhere!! The prophet ﷺ not only accepted her answer, but also affirmed that she is a believer based upon her correct response.

(3) As for the *ijmaa'* (consensus), it is acknowledged that the *salaf* are in agreement that Allaah is above His *'arsh*. No one among them had ever said that He is everywhere or that He is neither above the world nor below it, or that He is neither to the right nor to the left, or that He is neither separated from the world nor associated with it, or that it is not permissible to physically point to Allaah (i.e. in the upward direction).

(4) On the other hand, the proof of the *'aql* (intellect), has two angles to it:

1. The *'uluw* is an attribute of perfection and therefore being as such necessitates that it is an affirmed attribute of Allaah because Allaah is qualified with the attributes of perfection from every angle.

2. For the sake of argument, if we say that, "Allaah is either above the world or under it or on its right or left," then which of these descriptions denote perfection? The answer is, "Allaah is above the world," because if he is "under it" then He would be less perfect than the created! And if He is in the same place as the created, then Allaah سبحانه وتعالى would be equal to creation in perfection. Thus it is necessitated that Allaah عز وجل is above everything.

In addition, there is no doubt that Allaah, the Most Magnificent, the Most Mighty, is not in the "below" or amongst us, because this would necessitate that some of His creation is above Him or with him. So, if this is impossible, then by all means to Allaah belongs the perfect Transcendence above creation and the perfect Rank and complete authority.

(5) Finally, as far as the *fitrah* (natural inclination or disposition) is concerned, each person naturally acknowledges the fact that Allaah is above the heavens. That is why whenever a person supplicates His *Rabb* (Allaah) he (she) takes refuge towards the direction of the sky (i.e. upward).

In this regard it is noteworthy to mention that because Abul Ma'aali al-Juwayyni, may Allaah bestow His Mercy upon him and forgive him, denied the ascending of Allaah above the *'arsh* (*istiwaa' 'ala al-'arsh*) and the '*uluw* of Allaah in His Essence, he had decided that, "Allaah was and there was nothing, and He is now as He ever has been," denying the *istiwaa' 'ala al-'arsh*. Abul 'Alaa al-Hamadaani, may Allaah bestow His mercy upon him, said, "Teacher! There is no need to mention the *'arsh.* Just tell us about this necessity which we find within ourselves: Whenever an *'aarif* (one who knows of Allaah) says: '**O! Allaah**,' he finds within his heart a compelling intent aspiring upward? Al-Juwayyni slapped his hands against his head screaming, "Al-Hamadani rendered me perplexed. Al-Hamadaani rendered me perplexed." He was unable to respond because the matter is natural and cannot be denied.

The strange thing is that those who deny the Transcendence of Allaah themselves raise their hands upward in the direction of the heavens when they invoke Allaah. I do not know of the situation of the person who believes that Allaah is everywhere in His Essence or that He is not inside the world nor outside it or He is neither above nor below, how is he going to face His *Rabb* on the Day of Resurrection?

Clarification of Some Verses

First Verse:

(أأمنتم من في السماء أن يخسف بكم الأرض فإذا هي تمور * أم أمنتم من السماء أن يرسل عليكم حاصبا فستعلمون كيف نذير) [الملك:١٦-١٧].

Do you feel secure that He, Who is over the heaven (Allaah), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allaah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning. [Qur'aan, *soorat al-Mulk* (67:16-17)].

The One Who is *Fee as-Samaa'* (read: *fis-Samaa'*: above the heavens) is Allaah. This is evidence that Allaah, Himself, is above the heavens. It remains to be clarified that the preposition *fee* ( ) is, linguistically, a term that denotes *tharfiyyah*: the quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition *fee*; Also, according to some, by a noun together with that preposition. So, *fis-Samaa'* (*fee* heavens): if *fee is* a term denoting *tharfiyyah*, then this would imply that Allaah is **enveloped** by the heavens. Such apparent implication is **futile** since we certainly know that it is not the intended meaning (i.e. Allaah is "**in" heavens)**, because it is impossible that apparently understood meanings of the Qur'aan and/or Sunnah are futile. So what is the answer regarding this issue? The scholars answered by either one of the following ways:

1-That the term *as-Samaa'* here means *al-'uluw* (being over), something which is not only linguistically sound, but it is mentioned in the Qur'aan with such meaning. Allaah, the Most High, says regarding the sending of rain:

(أنزل من السماء ماء فسالت أودية بقدرها) [الرعد:١٧]

He sends down water (rain) from *as-Samaa'* and the valleys flow to their measure. [Qur'aan, *soorat ar-Ra'd* (13:17)], that is **from above**, since rain comes down from the clouds, not from the sky which is a safe and well guarded roof [Qur'aan, *soorat al-Anbiyyaa'*, (21:32)]:

(وجعلنا السماء سقفا فوظا) [الأنبياء، ٣٢]

"And We have made the heaven a roof, safe and well guarded" [Qur'aan, *soorat al-Anbiyaa'*, (21: 32)]

Therefore, the meaning of *fis-Samaa'* is the One Who is above, nothing is above or adjacent to Him, everything is below Him.

2-Or, that *fee* means over. In this case *as-samaa'* is the lofty, safe and well guarded heavenly bodies (al-ajraam as-samaawiyyah). From the linquistic view as well as in the Qur'anic text, the term *fee* is used to mean: "on." In the Qur'aan, Fir'awn (the Pharoah) said to his magicians who rejected him and believed in Allaah:

(وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ) [طـه:٧١].

And I will surely crucify you on the trunks of date-palms. [Qur'aan, *soorat Taaha* (20:71)]

Similarly in the saying of Allaah:

(قُلْ سِـ وا   الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِ) [الأنعام:١١].

Say (O Muhammad ﷺ**): Travel in the land and see what the end of those who rejected truth was**. [Qur'aan, *soorat al-An'aam* (6:11)].

Certainly, the term *fee* (in the land) means "on" it.

So, the meaning of *fis-samaa'* is One Who is over the heavens. And therefore, after these clarifications, there should be no problem *walhamdulillaah*.

In Conclusion

From the above evidences it is concluded that:

1-The knowledge of Allaah being above the creation is an ingrained matter in our *fitrah*.

2-Since Allaah, His Messenger, and the righteous predecessors have affirmed the *'uluw* of Allaah, then it is not accepted from anyone to come and say that it is impossible for Allaah, in His Essence, to be above creation, because had it been so, it would imply such and such. Because had there been any kind a false implication in the textual proofs, Allaah and/or His Messenger would have clarified them. But since they do not imply such arguments, then they are true and affirm the correct meaning of *'uluw*. Therefore the evidences refute both the *hulooliyyah* and the *mu'atilah* who negate this Attribute of Allaah تعالى. The *hulooliyyah* say, "Allaah is not above everything but rather He is everywhere." And the *Mu'attilah*, the people who deny Allaah's Attributes, say, "He cannot be described as being High or low, to the left or the right, or as being separated from or associated with His creation."

4-The *'uluw* of Allaah is Eternally affirmed to Him, the Most High. He is always above everything before the creation of the Throne. It is not imperative that not ascending the Throne is a proof of non-transcendence. He is always qualified with the **absolute** *'uluw*, and after creating the heavens and the earth, He arose above the Throne. The latter is a **special** *'uluw*. And Allaah, the Most Perfect in His Actions, does what He wishes. This does not imply any imperfection, since all of His actions are perfect.